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SECOND ANNUAL REPORT

OF THE

Missionary Bishop of Niobrara.

THIRD ANNUAL REPORT

OF THE

Indian Commission.

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SECOND ANNUAL REPORT
OF
The Missionary Bishop of Niobrara.

To the Board of Missions of the Protestant Episcopal Church:

THE past year has been one of considerable anxiety in the part of the Indian field committed to my Episcopal charge. We have had a full share of blessing however. The disturbances which for a time prevailed in the western part of the Jurisdiction have resulted in a large increase in the number of Indians accessible to our Missionary efforts. Notwithstanding excitement farther west, quiet has reigned and our Mission work has gone on undisturbed among all the tribes on the Missouri River. The true state of the situation is dawning upon many minds which a year ago were closed to it, so that many now see the necessity of a change in their habits of life who a little while since were entirely insensible to it. The number of working Indians has considerably increased. Many who were blind to the truth of God a year ago, can now at least be said to "see men as trees walking." And four young men have been admitted as candidates for Holy Orders.

Nor would I forget how largely we have experienced the Divine goodness in the affectionate place which God has led so many of His people to give in their hearts to a Missionary work once an outcast. To those women in Boston and Philadelphia who nursed its *infant* life, and to the Dakota League of Massachusetts, and the Indians' Hope in Philadelphia, into which God has made their efforts to develop, and to the Niobrara League in New York, and the Providence, Fairfield County, and Baltimore Indian Aid Associations, all engaged in the work in the field feel that they owe a debt which, I know, they could not trust me, as I cannot trust myself, to express.

Their gifts have put up our buildings, their own fingers have provided covering for our scholars, their bounty has made the Niobrara store-room so rich a treasury of needful things that it has been able to contribute largely to *all the Missions*, and all that they have done has been marked by a heartiness and sympathy which have multiplied the value of their benefaction a hundred fold.

AGENTS.

The supervision of Indian Agents with which the Executive Committee is vested by virtue of its right of nominating them, is a great protection to

the Mission work, and I bear glad testimony to the readiness which all those Agents with whom I have had to do have shown in facilitating the work of the Church, as well as to the fidelity with which they have discharged the duties which are specially their own. Wherever the Indians have improved, the credit is largely theirs.

METHOD OF WORK.

The Church has thought it wise to map out the general Home Missionary field into large Missionary Jurisdictions over which she places a Missionary Bishop with Presbyters and Deacons grouped around him. I have thought that, similarly, the Missionary field entrusted to me can be best worked by being mapped out into smaller divisions; by entrusting the special care of each of them to one experienced Presbyter (or Deacon in case a Presbyter cannot be had) and grouping around him the Indian ministers and catechists and others who are engaged in evangelistic work within his subdivision. I propose that this subdivision shall be ordinarily the territory connected with an Agency. To those thus put in charge I look to cheer and comfort as well as lead all those associated with them, believing that while experience in the history of Missions to the heathen proves that sub-stations placed in charge of native helpers do not flourish without the *frequent presence* as well as constant oversight of the experienced Missionary—yet that when native helpers are supported and encouraged, no instrumentality proves more efficient for the spread of the Gospel.

The Rev. Mr. Hinman is in charge of all Missionary work in connection with the Santee Agency.

The Rev. Mr. Cook is in charge of all Missionary work in connection with the Yankton Agency.

The Rev. Mr. Burt is in charge of all Missionary work in connection with the Crow Creek Agency.

The Rev. Mr. Swift is in charge of all Missionary work in connection with the Cheyenne Agency.

CLERGY.

I would that I could report a large addition to the number of our ordained Missionaries. But, owing possibly to the alarms regarding the state of the Indians which have run over the country, my efforts to secure additional clerical laborers have been unsuccessful, except in the case of one beloved brother, the Rev. H. St. George Young, who took charge of St. Paul's school last February, and, by entering into my plans with interest and zeal, has relieved me of an immense amount of care. The Clergy canonically connected with the Jurisdiction are now as follows:

Rev. Samuel D. Hinman, Presbyter.
 Rev. Joseph D. Cook, "
 Rev. W. J. Cleveland, "
 Rev. H. St. G. Young, "
 *Rev. J. G. Gasemann, "
 Rev. H. Burt, Deacon.
 Rev. H. Swift, "
 Rev. Daniel Hemans, Native Presbyter.
 Rev. Luke C. Walker, " Deacon.

CANDIDATES FOR HOLY ORDERS.

The following are the names of candidates for the sacred Ministry :
 Walter Scott Hall.

John Robinson.

David Tatiyopa, a Yankton Sioux.

Thomas Samuel Nomahdi, a Santee Sioux.

A Duncan Graham, a Santee Sioux.

The need of more ordained Missionaries cries daily in my ears. For lack of them the Mission work has been suspended for nearly a year among both the Ponkas and the Lower Brulés, and I am unable to begin work in three distinct parts of the field all of which are quite ready for it.

While I have had so little success in securing ordained Missionaries, the following most valuable additions to the number of our lay helpers is a happy assurance that the interest in our work is unabated and that there are many in the Church who are ready to spend and be spent in the harder portions of her Missionary field:

Miss Clara M. Kerbach, House Mother, St. Mary's School, Santee.

Miss S. M. Robbins, House Mother, Emmanuel Hall, Yankton Agency.

Miss S. Fanny Campbell, Associate, Emmanuel Hall, Yankton Agency.

Sister Olive M. Roberts, House Mother, Girls' School, Crow Creek.

Sister Sophie C. Pendleton, Associate, Crow Creek.

Mrs. Draper, Associate, St. Paul's School, Yankton Agency.

Miss M. A. Hays, Associate, Boarding-school, Cheyenne Agency.

Miss Louisa L. Buchanan, Visitor and teacher at Choteau Creek.

Mr. Edward Ashley, Teacher at White Ghost's Camp, Crow Creek.

Two of these helpers are the gift of the Bishop Potter Memorial House, to which the Mission is indebted for three others of its Sisters, and the Church at large for many helpers and for directing the attention of woman to the need which her Lord has of her trained service.

BOARDING-SCHOOLS.

This department of the Mission, the inauguration of which was pro-

*Acting as United States Indian Agent, Yankton Agency, D. T.

posed in my last Report, has been in operation for nine or ten months past, and has been full of interest.

The ideas which governed me in laying out the whole boarding-school work of the Jurisdiction were, that the schools should be plain and practical and not calculated to engender fastidious tastes and habits, which would make the pupils unhappy in, and unfitted for, the lowly and hard life to which their people are called ; that, as the Indians have not been accustomed to labor, the school training should be such as would not only cultivate their intellect, but also develop their physical functions and teach them to do well the common acts of daily, humble life, such as sawing, sweeping, etc., etc.; that in order to this end and also to economy, the schools should be self-serving ; *i. e.*, that the scholars should take care of themselves and of rooms, beds, chima, lamps, etc., etc., in, or connected with, the houses in which they live ; and that the scholars should have such training in the responses and music of the Services that they would form the nuclei of Christian congregations where they have not been gathered, and valuable auxiliaries to them where they are already in existence.

In St. Paul's school, which may serve as an illustration of the mode in which it is intended that all the schools shall be conducted, the boys are divided into three squads, and to each squad is assigned for one week one particular department of work. One squad is the Dormitory squad, whose duty it is to make the beds and keep the dormitory and some other rooms in order. Another squad is the Table squad, whose duty it is to set the table and wash the dishes, etc. A third is the Out-door squad, whose province it is to bring wood, run errands, go for milk, etc. Each day when the several squads have discharged their respective duties, they all unite and work at levelling and cleaning up the grounds, which are very rough.

By ten o'clock all manual work for the morning is over, and the boys go into school for two hours. Then dinner, and recess till two o'clock. Then work again till three. Then school till five.

I think that the experience throughout the Jurisdiction has been, that the children are tractable and apt to learn ; that they are very sensitive to reproof; that they are almost always ready for little jobs and spasmodic work of any kind, but that sustained work and continuous restraint are exceedingly irksome to them ; that they are strangely timid in undertaking to speak or do anything new, and that they are less prone to quarrel than white boys usually are.

The trials and discouragements which have been encountered have been great. Our most promising pupils have sometimes caused us the deepest disappointment, and some of those on whom the greatest pains have been bestowed have deserted us, and our labors have thus seemed to be thrown to the winds. A careful study of the facts shows, however, that the record is best in the case of the Santees, who have been longest

and most thoroughly subjected to civilizing influences, and that it grows worse with the diminution in the time and degree of these influences *pro rata*. The like is true of the *general* condition of the tribes. There is striking correspondence between their present condition and their past advantages. Ordinary laws hold good with Indians as well as elsewhere. Absence of right influence, and not hopeless intractableness, is the secret of their barbarism. Our difficulty is in rescuing these victims of wild forces of Nature in large numbers from her rude sway, and subjecting them to her benigner influence and the benefits of civilization and the Gospel, not so much in securing results when these good influences have been brought to bear upon them.

And when it is considered that our schools are placed amongst a wild people, who, from the oldest down to the youngest, have never known any control, but have lived independent, idle lives, with no higher law than the whim of the moment, that Indians unfriendly to civilization are constantly instilling into the minds of our pupils suspicion and dissatisfaction, and that "all outside" seems as home to an Indian child habituated to a wild, roving life, and that the runaway is never at a loss, therefore, where to flee to, we may congratulate ourselves that our losses by desertion have been no more than they have been, and consider that our essay at boarding-school work has met a fair measure of success.

ONEIDA MISSION.

My visit to this Mission was this year, as last, full of interest and satisfaction. I was glad to notice a considerable increase in the attendance upon the day school. There are one hundred and twenty-five names upon the roll and an average attendance of fifty-five. The faithful Missionary celebrated a year ago the twentieth anniversary of the commencement of his patient labors on behalf of the Oneidas. It is due to him, as well as to his flock, who have shown an extraordinary interest in the project, that the enterprise of erecting a new church which is now in hand should receive a practical God-speed from the Church. And I beg to quote, with an earnest appeal for special offerings, a statement made in my last Report: The failure of the present effort of these people to erect a new church means in my opinion disaster to the work.

"Some of these Oneidas have for some months past been preparing and hauling lumber and stones for a new church building, and have gathered material worth, the Missionary estimates, \$2,500.

"I commend their project to the benevolence of the Church, provided the people will go on in their labors and contributions *pari passu* with the benefactions of their friends. When a race, whose besetting infirmity is inertness, show tokens of enterprise and progress, they should not want substantial evidence that their more advanced brethren "wish them good luck in the Name of the LORD."

SANTEE MISSION.

Rev. Samuel D. Hinman, Presbyter in charge.

Church of our Most Merciful Saviour.

Rev. Samuel D. Hinman.

Duncan Graham (Native), Catechist.

Geo. W. Paypay, " "

Mrs. S. D. Hinman,

Emily J. West.

* *St. Mary's School.*

Clara M. Kerbach, House Mother.
Sister Mary Graves, Associate.

Bazille River Chapel.

Rev. Dan'l. W. Hemans (Native), Presbyter.
Johnson Red Owl (Native), Catechist.

Chapel of the Holy Faith.

Paul J. Manikiya (Native), Catechist.
John B. Wapaha, "

The Rev. Mr. Hinman has accompanied me on several of my long journeys during the past year, and has, in the interest of the general work, been necessarily absent a good deal from his particular field. The Servies at the church and in the ehapels have, however, been kept up in his absence, with a good degree of interest, by the Rev. Mr. Hemans, our Santee Presbyter, and by the Santee Catechists. The whole people were prostrated by the horror produced by the depredations of the small-pox last fall, but the seurge opened their eyes to the reality of the Church's self-forgetful mission of merey to the suffering, and showed them who were their real friends, and resulted in stirring up many lukewarm hearts, winning back to the Church some who were estranged from it, and transforming many of its foes into friends. Three Santees have been admitted as candidates for Holy Orders.

St. Mary's Boarding-school for Girls was opened in eonnection with the Santee Mission, last March, and has been carried on very satisfactorily.

The Santees are a simple, farming community, who have universally given up war and the ehase. They are far in advance of all the other Sioux among whom we have Missions, in their general information, their knowledge of religious truth and their mode of life, and have proved of the greatest service in carrying the Gospel to the Sioux brethren of other tribes.

YANKTON MISSION.

Rev. Joseph W. Cook, Presbyter in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

Rev. Luke C. Walker (Native), Deacon.

David Tatiyopa (Native), Catechist.

Edward Ookiye " "

Emmanuel Hall. (Girls.)

Amelia Ives, Associate.

S. M. Robbins, House Mother.

Annie M. Baker, Associate.

S. Fannie Campbell, Associate.

Chapel of St. Philip the Deacon—White Swan.

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Matthew Leeds (Native), Catechist.

Chapel of the Holy Name—Choteau Creek.

Louisa R. Buchanan.

Baptiste Defou (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.

Salos P. Walker (Native), Catechist.

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Walter S. Hall, Teacher.

Philip Deloria (Native), Teacher.

Mrs. M. E. Duigan, House Mother.

Mrs. W. A. Draper, Associate.

The improvement among the Yanktons is the subject of remark by ali who knew them as they were a few years ago and visit them now.

The Indians have, however, not yet generally learned to appreciate the value of education, and we find great difficulty in securing the attendance of their children at our day schools, of which we have four in operation on the Reservation—one at the Church of the Holy Fellowship at the Agency, one at the Chapel of the Holy Name, Choteau Creek, one at the Chapel of the Holy Comforter near the Point of the Timber, and one at the Chapel of St. Philip the Deacon, Swan's Camp. The attendance at these schools has been, however, far in excess of that of former years, and has averaged about ninety in them all. The number of names on the roll has of course been far larger.

The Rev. W. J. Cleveland, formerly stationed among the Lower Brûlés, has had charge of the Mission in Swan's Camp since December last. Mr. John Robinson, formerly teacher at Choteau Creek, has gone East to fit himself for greater usefulness in the Mission by pursuing his theological studies, and his place is supplied by Miss Louisa R. Buchanan, who has cheerfully undertaken, for the work's sake, to live fifteen miles away from the next nearest Mission in part of the log house occupied by the Indian Catechist and his family. Services in the Chapel of the Holy Comforter near the Point of the Timber, begun last February, have been kept up by the Rev. Mr. Young, of St. Paul's School, assisted by Mr. Hall, and by a native Catechist. They have been well attended and the whole number present at public worship at the four places of worship on the Reservation is considerably in advance of any previous year. The first Yankton has been admitted a Candidate for the Sacred Ministry. And at a Confirmation held on the last day of the Annual meeting of our Convocation I had the pleasure of laying hands on over forty Yanktons, presented for that rite by the devoted brother who has the Yanktons in his spiritual charge. Twelve Santees were presented for Confirmation at the same time, and the scene, as the candidates advanced towards the chancel and filled the whole chancel and a large space outside with their kneeling figures, was one not to be forgotten. A Judge from Michigan whom I had the pleasure of entertaining in St. Paul's School for twenty-four hours, and who was present at this Service and at others, confessed that he came to the Indian country with very vindictive feelings towards the Indians, but remarked that what he had seen had presented them to him in an entirely new aspect. Would that all who are sceptical as to the value of Missionary work for Indians could, like this friend, come and see for themselves.

The Agent, the Rev. J. G. Gasmann, reports :

"A considerable spirit of enterprise has been awakened. As a proof of this I can point to the fact, that where a few years ago nothing but the cloth or skin lodge or teepee could be seen, now stand good, substantial log houses, built by the Indians themselves, with out-houses, in most cases, for their cattle and horses. Hay is provided by themselves for the wintering of these animals, whereas they used to be left to take care for themselves, as best they could, during the cold winters of this high and

exposed country. Farming to good extent is carried on by them, although as yet in an imperfect way, over two thousand acres being yearly cultivated, principally planted in Indian corn. Owing to the imperfect manner of cultivation among them, and the many drawbacks to farming existing in this climate, want of seasonable rains, hail storms and grass-hoppers, there is not that interest in this branch of labor that could be desired, yet we see hopeful signs of improvement. It is but a few years ago when labor was looked upon as a disgrace to the Indian. When I took charge of this Reservation and called upon the Indians to begin their spring work in the fields, it was responded to by their sending a hundred or two of their women, unaccompanied by one single man. Now this is entirely changed. The men are now the field workers, assisted by the women. Here and there can be seen an Indian farmer who is learning the art of cultivating the soil as white men do, and consequently having good harvests, not confining himself to the Indian corn alone, but having good gardens and fields of small grain. These beginnings of better things make me look forward to the day when they shall no longer be the exceptions, but the general rule. If these people were located in a milder climate, on a better soil, in a more productive region of the country, I feel sure it would take but a few years to make them a self-supporting farming community. How long it will take in this discouraging locality is hard to say. When a beginner, in any undertaking, is, year by year, disappointed in his hopes, as these people have been, it is no wonder that he should become discouraged and disheartened. I know of instances here where Indians have yearly planted and tended their fields for the last ten years, and in all that time have not had three good harvests. Owing to these facts I have endeavored to turn their attention to cattle and sheep culture. Their lands are well adapted to these pursuits, and they are more congenial to their former habits of life.

"I saved from their flour rations of last year, enough to purchase something over 700 sheep. This, I hope, is a beginning which in time, if cared for, will be of great importance to them.

"In this connection I would mention that I have started a weaving room where now four looms are in constant operation worked by Indian women making very good cloth and rag carpet. If the sheep are properly cared for, it will not take many years ere they will clothe and to a good extent feed these people. Indians are not slow at learning. The young women spoken of above have advanced as rapidly as we could hope. The young men employed in the different shops likewise will make good carpenters, blacksmiths, tinsmiths, millers, etc., in a few years. As we have an endless abundance of good willow, I have felt we should turn it into some use for these poor and needy people. We are now at work making baskets from them and I am sure it will prove a source of no small income to them. These are some of the efforts we are making for these people to help them to become self-supporting. The ladies of the Agency, Chnreh and Presbyterian, have united in conducting among the women a sewing-school. This at first began to be kept in my house, but soon grew too extensive to be contained within its narrow limits. Indian women making all kinds of garments, crowded every room in the house from kitchen to office, until we were compelled to move to the Warehouse; there the work went on increasing till at length the church was offered as a more commodious place. Other schools of the same nature have been started in different parts of the Reservation—usually in our small Mission churches—and are all doing a good work."

PONKA MISSION.

This Mission was suspended last year because of the withdrawal, on account of illness, of those who were carrying it on, and of the prospect of the removal of the Indians to a Reservation under the care of another Christian body. This removal does not now seem imminent, however, if even probable, and the many friends of the Ponkas will be glad to know that I have been able to secure the services of Dr. Richard Gray, a candidate for the Ministry, who will take charge in October, and who adds to other qualifications that medical knowledge which will enable him to act as a Missionary physician.

YANKTONNAIS MISSION.

Rev. H. Burt, Deacon in charge.

Christ Church, Upper Camp.

Rev. H. Burt,
Sister Anna Prichard.

Girls' School at the Agency.

Sister Olive M. Roberts, House Mother.
Sister Sophie Pendleton, Associate.

Lower Camp.

Edward Ashley, Teacher.
George Quinn (Native), Catechist.

Among the Yanktonnais, the current, which two years ago ran violently against the Church, schools, farming, houses and civilization, has since changed and is now rather running the other way.

Then we had among them but one Missionary and one lady helper, and they were barely tolerated. Now there is a small boarding-school at the Agency. Five miles below it is a station occupied by a white teacher and an Indian Catechist. Six miles above the Agency is another station where Mr. Burt will specially labor and where the Executive Committee are erecting a Church and Mission residence. Near here in a little log house will live Sister Anna Prichard, able to dwell alone to do woman's work for woman in the midst of a people among whom a few years ago such a scheme would have been preposterous.

Mr. Burt writes :

"The work at this station was renewed, about the first of November, 1873. The Indians at that time were at a distance of from six to ten miles from the Agency, the only place where Services could be held. Regular Services however were kept up every Sunday, with an average attendance of twenty-five or thirty. On the second Sunday in March the place for holding Service was changed to the new school-house near White Ghost's village. The average attendance at this place was thirty-five or forty. Generally there has been but one Service a day, although at White Ghost's for many Sundays two Services a day were held. On the last Sunday in May the Services at this place were discontinued, and resumed at the Agency, where they have since been held—the attendance being about the same, some new ones however coming from the camp above the Agency. Those who have attended these Services have been quite regular, and have, I think, been moved by a simple desire to follow the course of the Missionary and to pray to God."

"The Indians at Crow Creek have during the past year improved very much in the ways of civilization. A large number of log houses (over one hundred) have been built, the Indians cutting, hauling and putting up

the logs, the agent simply cutting and fitting the doors and windows. They have also ploughed and planted four large fields, besides enclosing the same in as good fences as any white man would desire, the Indians doing all the work themselves."

LOWER BRULE MISSION.

The Indians among whom this Mission was begun are in constant communication with the wildest Indians of the back country and were in consequence so often turbulent that the Missionary who had charge of the work among them was removed to a point of greater promise. There is every reason to hope that the Mission may be re-established among the Lower Brulés before long, and I expect to send them soon Mr. Walter S. Hall, now a candidate for Holy Orders, who lived among them for some months and who desires very much to return to them.

CHEYENNE AGENCY MISSION.

Rev. Henry Swift, Deacon in charge.

Boys' School.

Mary J. Leigh. Miss M. A. Hays.

The tribes connected with this Agency are the Sans Arc, Two Kettle, Miuneeonjou, Black-feet Sioux. As I wrote last year:

"They have hardly taken their first lesson in civilization, are roving and unsettled, and contain within them a considerable element of those who love and glory in lawlessness and violence, and their contact with the white man has as yet been so little with good men, and so frequently with the vicious, that its tendency has been rather to confirm than to shake their conceit that their own, and not the white man's, is the better way."

A brave and patient effort is being made to gain an influence over these people. In addition to all usual Missionary work a boarding-school is in operation. The obstacles are great, but I agree with those who are on the ground and feel their brunt, in thinking them not insuperable. Indeed, although the early summer months witnessed an outbreak of the old spirit among them in the starting out of a large war-party against the Rees, the year, as a whole, has been characterized by considerable progress in peaceful pursuits and if not *in*, at least *toward*, the Church and schools.

Give time, wise effort, and God's blessing, and the end we wish is assured.

REALITY OF THE WORK.

I would not forget, while taking hopeful views of what the Church may do for Indians, how true it is that many of the Indians who are friendly to the Mission have only a general and vague impression that somehow or other (probably in the line of rations and annuities) this course will be for their present good; that many of those who are admitted into the Church are only *just alive*, like drowned men resusci-

tated, who are still dripping with water, and whose vital powers are still depressed ; nor how many might be discovered, could we search their hearts or watch them day and night, to be like those colonists of whom the sacred narrative records that "they feared the LORD and served their own gods." But, notwithstanding all this and more that the harsh critic might say, and notwithstanding all our shortcomings in our methods and in our spirit (which may He who shares our nature and knoweth whereof we are made, graciously cover with His love) I see that a *real* work for man and for God is being done and that the work however deeply probed would reveal nothing that would surprise or repel one who was familiar with the human heart, social science, and the Bible. However unlike the romantic notions which some may entertain of Missions to degraded heathen, the work is amazingly like the training of the Israelites, the interview of JESUS with the Samaritan woman, His education of the gross-minded Twelve, and the battle of the early Church with the follies and vices of her children in Corinth.

EASTERN BANNOCKS AND SHOSHONES.

The charge of the Eastern Shoshones and Bannocks was transferred to me last May, by the Missionary Bishop of Colorado, Wyoming and New Mexico, and was by me accepted.

The Reservation of these Shoshones and Bannocks is in Wyoming Territory and can be visited by me without great inconvenience, on occasions when I go west for my visitations to the Red Cloud and Spotted Tail Agencies.

Their chief, Washakie, is well known to those familiar with Indian affairs as a most interesting and well-disposed man. Their Agent is reported as devoted to the interests of the people of his charge. He wrote me, under date of June 12, as follows:

"The Shoshones have undergone a very great change in the past three years, change for the better. Previously they were like all the Indian tribes, lazy, indolent and dirty, without any defined ideas of permanent settlements, or engaging in the pursuits and customs of civilized life. But by uniform, kind treatment, and encouragement, they were induced to farm some last year. About one hundred out of seven hundred persons, the number then upon the Reservation, raised small crops.

"The census for this year foots up twelve hundred souls, and all the men, with but few exceptions, are farming. They manifest a good deal of earnestness in the work, and in the desire to be taught our ways.

"Schools are now in favor with them, but few have been able to attend, owing to the distance of the village from the Agency. However, if arrangements were adopted for the establishment of a boarding-school a full attendance could be had.

"I am very anxious to open a school for Indian girls ; we have a house now ready which may be used, temporarily, for this purpose. But there is no female teacher, and there are no funds at my disposal to pay one. So, for the teacher and her salary, I must look to the Church to furnish both.

"A Missionary for this field has been long talked about, and I believe the subject has several times been brought before the Missionary Society of our Church. Yet none has been sent us, and I suppose the Church has good reasons for not doing so. We hope, Bishop, soon to have the pleasure of a visit from you, and give you welcome. We pray that you may be successful in finding a Clergyman for this field. If one could be here now it would be all the better. A man devoted to the cause would find all his heart and hands could do."

"The Indians are all upon the Reservation now busily engaged in farming, and will remain here from henceforth. Camp Brown, a two-company post, is situated one and a half miles north of the Agency. The Pa-po-Agrie Valleys, a few miles south, are rapidly filling up with intelligent people, where the ministrations of a Minister of our Church would be very acceptable.

"Thus you may see that this is a very important point for Missionary effort. And then, when you take into consideration the fact, that there is no minister of the Gospel nearer to us than two hundred or three hundred miles, I think the Church cannot longer turn a deaf ear to our plea."

RED CLOUD AND SPOTTED TAIL AGENCIES.

The number of Indians within the Missionary Jurisdiction of Niobrara is generally estimated as about 40,000. Until recently the number who have been accessible to Missionary and other civilizing influences has been less than 10,000, the number actually reached and influenced by them being of course still less. These Indians live on the Missouri river. The back-country Indians, however, having been far removed from all ameliorating influences have been living in all their native wildness and defiance. The disappearance of the game on which these Indians have been accustomed to subsist is exerting, however, a steady pressure to drive even the wildest and most distant of them in from their haunts to seek the bounty of the Government, and if the present pressure continues, as there is every reason to presume it will, a few years will find the whole Sioux nation in a condition of absolute dependence on the Government for the necessities of life and, as a consequence, accessible to whatever ameliorating forces the Government or the Church may desire to apply. A very large number of Indians have felt this pressure during the past year, and most of the disturbances among them which have alarmed the country have been the rearings and prancings of wild men who found themselves forced by their circumstances to submit somewhat to the bit and bridle. The area open to our Missionary zeal has thus vastly increased. Much of my time has been given to journeys among the new comers and to efforts, either as a Commissioner of the Government for their pacification and proper management, or, as a Bishop, to preparations for beginning such Missionary work among them as might be possible.

As the course which I pursued has met with some public animadversion, I may be justified in here explaining it.

The disturbances on the Red Cloud and Spotted Tail Agencies during the latter part of last winter were of so severe a nature that alarm spread over the western country, and the conviction was prevalent that a general Sioux war was impending. There were some who believed that the turbulence of the Indians was owing to the wrong-doing of their Agents. These Agents had been nominated by the Executive Committee of the Indian Commission of our Church. I had reasons to believe that they were honorable men. I was of the opinion that the cause of the trouble should be sought elsewhere than in the misbehavior of the Agents, and when I was requested by the Government, which had committed these Indians to the special oversight of our Church, to act as a Commissioner to visit them and investigate the condition of affairs, I did not feel at liberty to decline. The conclusions which were arrived at during that visit were confirmed during a second visit some months later and abide to-day; and as a like condition of affairs will probably come to be whenever large numbers of other Indians find themselves, as they will, in circumstances like those which are now under consideration, and as it is important that the charity of the people of the Church towards these Indians should be built up upon a true impression of their temper and condition, I give these conclusions here, almost in the words in which, as chairman of the Commission, I reported them to the Government. I believe that they will appear to fair-minded persons to be *a priori* reasonable as they were discovered upon actual examination to be fact. If true, their acceptance ought not to be hindered by the disposition to think that because the Indians have been often wronged, they are always in the right.

The Indians who have caused so much anxiety are the Ogallallas and the Upper Brûlés, connected respectively with the Red Cloud and the Spotted Tail (Whetstone) Agencies. They are among the most distant of the Sioux from civilizing influences, and the last who have accepted a position of dependence upon the Government. Their Agencies are the resort during the winter of multitudes of northern Indians (Minneconjous, Sans Arcs, Uncpapas, etc.), variously estimated at from 10,000 to 15,000 in number, who range over districts still further removed from civilization and the power of the Government, and who, when driven in from their roving life upon the plains farther north by the rigors of the winter, come to the Red Cloud and Spotted Tail Agencies, attracted by the rations which the Government dispenses there.

The wilder spirits among the Ogallallas and Upper Brûlés find in these sojourners congenial company. Combined they constitute a turbulent party, which for the time rules the Agencies with a high hand. The better-disposed Indians have not yet reached strength enough, either in number or character, to resist these impetuous hordes from the north and their abettors. Those who sincerely desire to learn a better way *dare*

not raise their heads; and those who favor progress in quiet times, because it seems the winning side, are polite enough to float with the tide when its tumultuous waters run the other way. From the time of the arrival of these outside bands, white men living on the Reservation are careful not to expose themselves after nightfall, and those who for months have been accustomed to travel through the country alone without fear of molestation, seek an escort of friendly Indians. The Agents are subjected to intimidation and to the most violent and unreasonable demands, while now and then small war-parties dash off into the adjacent country in the hope of happening upon a stray soldier, or finding an opportunity of running off stock.

This turbulence usually continues and increases until it reaches its climax about the time when the severity of the winter is relaxing and the visitors from the north are beginning to make their preparations for a return to their wild northern retreats.

The past winter was no exception to the general rule. Comparative quiet prevailed at both Agencies during all last summer and early fall, but, upon the incoming of the northern Indians, trouble at once began. The most extravagant demands were made for rations, and enforced by intimidation. The efforts of the Agents to make a census of the people (which was essential to the proper regulation of the issue of rations) were thwarted and defied. When registration was notwithstanding attempted the Agents were forcibly restrained, and their lives were threatened, and they were informed that should they dare pass beyond certain limits, which were marked out for them, they would do it at their peril.

Early in February, a war-party, one or two hundred strong, was organized—perhaps there were several of them—and started on a marauding expedition for the settlements farther south.

There is no exact information as to the amount of stock which was run off by these parties; but within ten days, a man named King, a hunter, was shot on Laramie Fork; Edgar Gray, a teamster, was killed on the Running Water; Lieutenant Robinson and Corporal Coleman, while absent from their train, were pursued and killed near Laramie Peak; and Frank D. Appleton, clerk, was shot dead (as is supposed, by one of the above-mentioned war-party on its return) within the stockade of the Red Cloud Agency.

There is sufficient evidence that the better spirits disconcerted these lawless proceedings; that the murder of Appleton moved one of the chiefs to tears; that the Agents were able to form a number of the Indians into a guard to protect themselves and their Agencies; that one Indian, and he a northern man, demanded the return of stolen horses from a war-party of which his nephew was a leader, and when it was refused, shot him and rescued the stolen property by force; and that another defended his agent at the peril of his own life. But, notwithstanding, turbulence seems to have reigned for some time almost supreme.

To add to the difficulty of the situation, these Agencies have been the refuge of white desperadoes (thieves, gamblers, whiskey-peddlers, cut-throats and jail-birds of every sort), whom the Agents, being destitute of force to uphold their authority, have been unable to control or remove.

Under these circumstances I have urged that the Government was bound to uphold its Agents and enforce order by the presence of troops. It was manifest that thus only could the Government save its Agents from the necessity of being the toys or tools of lawless savages, and becoming a hindrance rather than a help to their real progress, and put at their command sufficient power to enable them to discharge their duties and to make their reasonable demands respected; thus only secure to the better-disposed Indians another resource than falling in with the proceedings of the wild and riotous, or else becoming their victims; thus only insure that brute violence should no longer keep at a distance those Missionary and educational instrumentalities which the better Indians desire, and their friends are ready to provide; thus only enable the Agents to be a power "for the punishment of evil-doers and for the praise of those that do well," and to drive away from among the Indians the white desperadoes and fugitives from justice who have hitherto frequently been able not only to make the Agencies their refuge, but to exert a very sensible influence there. The corrupting influence of private soldiers, which will at once occur to many minds as an objection to this plan, is not to be feared among the wild Sioux as much as elsewhere, as the women are generally virtuous, and these bad influences might be reduced to a minimum by the placing of the post at a short distance from the Agencies and by the exclusion of the Indians from their precincts.

The policy thus sketched has met with not a little unfavorable criticism. That it is justly liable to it I do not believe. We look in vain among the more advanced communities for civilization so general and complete that order is preserved without an appeal to force. A police more or less completely organized and equipped is a prominent feature of every community. Why then should it be expected that nothing more than moral suasion will be needed in the management of a people not only uncivilized, but savage and wild, who this day believe, *and act upon the belief*, that, as one of them told me, "the ALMIGHTY has written it in their hearts that they should kill Pawnees and other Indians who do not belong to their tribe;" who are wont to vent the wild sorrow and exasperation in which the death of a loved relative plunges them, by hurrying off to a white settlement and killing a white man; who put in terror of their lives those among them who are disposed to farm or in any way adopt the path of wisdom; whose natures are occasionally swept by such fearful gusts of passion that they need to be protected from themselves; and who not merely have been, but are to-day, guilty of all the atrocities which precede and the abominable and hideous superstitions which accompany the scalp dance.

Manifestly Nature here is too savage and violent to be approached only by moral suasion. The situation is too intolerable to be left to the solution of time. The Church as the messenger of righteousness as well as of peace, while she carefully refrains from using force herself, should countenance its use by the proper authority, in order that lawless men may see that there is such a thing as Government and that it "bareth not the sword in vain." In the organized society the magistrate calls upon the police to wield that sword. In unorganized societies, such as exist in the wild Indian country, he must call in the aid of the military.

That all the Indians, the vast majority of whom are perfectly peaceable, should be placed in the charge of the military, or that any Indians should be transferred to their *sole* control, follows no more from the advocacy of their due employment in subordination to the civil power in suppressing violence, than their use by the civil authorities in suppressing riot in our cities is an argument for a universal military despotism. As a matter of experience, the mere *presence* of the military accomplishes generally all that is needed. A sense of responsibility is begotten all around, in white men and red men. Fugitives from justice slink away or are "on their good behavior." The wild Indian curbs his violence or vanishes to parts where government is yet unknown. The better disposed Indians, delivered from the domineering threats of the mere barbarian, begin to plant the ground and become advocates of civilization, schools and churches. As a fact the Red Cloud and Spotted Tail Agencies, notorious for their scenes of violence, have, under the good influence of this co-operation of the troops with the Agent, become within six months a safe field not only for Christian Missions but for woman's part of Christian Missions.

Of this plan of administration among turbulent Indians I have been the open advocate. The man who pursues a straight road will probably cross the path of those who follow tortuous courses and cannot hope to advance far without being assailed. I have met with a measure of such experience. Of course a favorite mode of attack will be to impute to me some course of conduct inconsistent with my office—*e. g.*, as a Minister of the Gospel of peace. To such attacks I have not replied. But it may not be out of place for me to state here that while I should have no more hesitation in seeking the protection of the military, if proper occasion should arise, in protecting me from the lawless, while I sought to minister to those who were disposed to listen to me, than I should have as a city pastor in appealing to the police to shield me from rowdies who hindered me on the way to my church, I have as a fact made it my habit to travel through the country and to appear in the most tumultuous scenes without any firearm or weapon whatever, and without any protection save such as was afforded by the presence of friendly Indians. The only exceptions to this rule have been two occasions when I acted as one of a Government commission and my ecclesiastical character was entirely laid aside.

But to return now to the Indians.

FIRST CONTACT OF THE WILD INDIANS WITH THE MISSION.

The maze in which these poor people find themselves as they begin to emerge from their natural darkness into the day is pitiable in the extreme. The idea seizes them that the Chief Holy Man (as they call the Bishop) has the ear of the Great Father (*i. e.*, the President), of whom they have heard as the wonderful Chief who lives in a big white house in Washington and sends Indians immense supplies of flour and beef. My popularity becomes extreme. The Mission they take it is a favorite project of the Great Chief who lives in the big white house and intimately connected with the supplies of flour and beef, and is for the time in high favor. "My friend," said one of them to me, "I have come to the opinion, and a great many of our people think the same, that where the Mission chapel is, there provisions will last the longest, and I want therefore a chapel among my band." Others, incensed momentarily at some real or imaginary grievance suffered from the white man, will denounce all white men as liars and thieves. With vehement gesticulation, one of them at a council thundered in my ears, "You people come to teach us? Why, you white men killed the Son of God. Our people never did anything like that." They are sometimes seized with a sudden desire to learn the white man's ways, for what wonderful things the white man can do! But should you tell them candidly what the white man's ways will be to them, viz: a life of shabby clothes and drudgery and commonplace in exchange for picturesque attire, freedom as wild as the wind of the prairie, and independence which lifts its head to the sky, he would fight like a demon against it. The simple remark which I made to a warrior who stopped Mr. Hinman and me upon the prairie on one occasion and who spoke of some farming Indians—"O, you have been to see these Indians, have you? Aren't they getting along nicely?"—changed his whole manner in an instant as he responded with intense feeling, "No, I do not like the way these people live at all. You are making those people slaves!"

Another will sit at the Missionary's feet as a little child and do anything whatsoever that he thinks the Missionary would have him do, knowing nothing correctly, knowing only this, that the Missionary is a superior being and that the Indian should listen to him if he wants to live. Blind beginnings these! but still beginnings—beginnings which may end, as they often have ended, in an intelligent faith; beginnings which will endear them to those who have enough self-knowledge to see in this crudeness the likeness of their earlier selves, and can look deep enough to discover in these beginners fit subjects for that brotherhood which was composed originally of men who first rallied about Jesus in expectation of the royalty of His state, and came to think only of the glories of His character, and which now consists of many to whom CHRIST's religion was at

first only a means of escaping hell, but to whom it has become the happy love of God.

A PLEA FOR HELP.

For these poor people I raise my voice. The force of circumstances is driving them in upon the bosom of our charity, as the mighty force of the ocean pours wave after wave upon the shore. We have committed ourselves to the Government to regard them as our special wards. They are deeply religious beings. They will seclude themselves, fast, pray, torment themselves for days, in order to get a vision of God, at least of the Supernatural; the vision comes, but alas, without one idea that will help them to be, or feel that they ought to be, true, or just, or pure, or kind. The world is peopled, to their imagination, with ghosts and devils, under the fear of whom they lie prostrate, and to curry favor with whom most of their religious rites are directed. Prayers they offer, but not for pardon, or for grace, but for glory on the war-path or success in stealing a woman. They know no better. Is there none among the Clergy of the Church who will come forth, in CHRIST's name, to be their teacher? None that will show to these worshippers of a monstrous distortion of Deity, their real Father? None that will lead to the feet of the pitying CHRIST, these crouching beings whom the Devil has taken captive at his will?

Patient effort will meet with reward, for many of kindred tribes of these Indians have been civilized, and many of them, once as bad as the worst, are to-day reverent and happy worshippers in Christian churches.

The personal danger to the Missionary is very little, if any. He goes only where the authority of the Government has been established. The Indian, moreover, understands the sacred office of the Missionary and the religious teacher.

The Government has entrusted the nomination of the Agents to the Church, that Missionary enterprise may be sure to find in them friends, and I can say, from personal knowledge of the Agents at both Red Cloud and Spotted Tail Agencies, that any one who should go there to minister in CHRIST's name, would enjoy their hearty sympathy and co-operation.

The presence of the United States troops at both Agencies, has established order there, and given countenance to Indians who were disposed to pursue civilized ways. A number of them immediately took advantage of the opportunity thus afforded, and the past six months have witnessed quite a sensation among them in the farming line. The Church should be on hand to take hold of these people, thus, somewhat at least, made ready to her hand, and win them for the ways of righteousness and peace.

And, finally, these people have been led, in the providence of God, half

way to meet our Christian effort. There is, I mean, a considerable number of white men married to Indians, with their half-breed families, among them. These people are generally anxious for education, if not for the Gospel. They can frequently speak both English and the Indian tongue. They serve thus as a ready means of communicating with the pure Indian.

At the Whetstone Agency there is a population of this kind which must number—men, women and children—some five hundred souls. The spiritual ignorance of these white men and their Indian women, is appalling. I visited one such family, where the wife was sick. I asked her whether she lifted up her heart to God and prayed to Him as she lay sick. Her answer was, No. Her husband, who sat by her bed, looking down on her, confirmed her statement and said that they had never had any one to teach them. I asked them whether they knew the Creed. Answer, No. Thinking that they might not know it by that name, I asked, "Did you ever hear, 'I believe in God, the FATHER ALMIGHTY?'" Answer, No. "Do you know the LORD's Prayer?" Answer, No. "Did you ever hear, 'Our FATHER Who art in Heaven?'" Answer, No. The husband after a time remembered that he had once heard "Pater Noster."

I have asked a dozen different people the same questions, and have met with the same answers. These, be it remembered, are white men or half-breeds, who can all of them read or speak English more or less. Happily, the sense of their ignorance is almost as great as their ignorance itself. There has been but one voice on this subject. And when I invited those men who would like to have the Church come among them, to meet with Mr. Hinman and me and talk with us, there was a general turn out, and great enthusiasm manifested. They pleaded for themselves and their children, as if they had been the heaven-taught, pitying shepherds, and not the straying sheep. They gave me the names of about a hundred children who would attend the school, if one was opened, and, after we retired, they made up two subscription papers, one for the erection of a school-house, and the other for the salary of teachers. The pledges in the former amounted to \$152; in the latter, to \$60 per month.

We happened to be with these people on Good Friday and Easter. Our Services were well attended, and it was touching to see the subdued and tender interest with which the story of the Cross and the Burial and Resurrection of the SAVIOUR was received. Few had been at more than two or three Services in twelve years. One man remarked, with a good deal of emotion, that he had not been at a Service before for fifteen years, adding, "If you would have such Services as these often, sir, I know a good many hard hearts would be made soft."

This is, in fact, one of the finest opportunities for the establishment of the Church and the preaching of the Gospel that I ever knew. Several visitors who accompanied us were so stirred by the evident earnestness of the people, that they united with the trader and the Agent, at the

Agency, in contributing money (\$185), sufficient for the purchase of a
Parlor Organ for the prospective Mission.

The chief need now is living men and women—a Minister and two or
three Teachers, male and female—to enter into this field, and win and
lead these straying sheep, who, in their soberer moments, feel weary
with their wanderings, and bleat for the fold.

Respectfully submitted,

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

September 30, 1874.

THIRD ANNUAL REPORT

OF THE

Indian Commission

TO THE

Domestic Committee of the Board of Missions.

THE Indian Commission enter upon their Third Annual Report with a renewed expression of gratitude to God for the large measure of blessing wherewith, during the past year, He has favored that department of the Mission Field which the Church has committed to their care. In the accessions made to the number of Christian laborers among the Indians; in the development of the work itself; in the growth of interest in this enterprise, despite much that has occurred to distract and to dampen; in the large aggregate of contributions for the work, notwithstanding the financial depression which has characterized the year—the Commission gladly recognize, and are profoundly grateful for, the manifest tokens of His goodness in Whose hands are the hearts of men, and to Whom belong the silver and the gold.

MISSIONARY BISHOP.

If attention were to be directed to the discovery of the subordinate agencies through which the results referred to have been reached, the Commission do not feel that any long search would be required. They entertain the conviction that chief among these agencies is to be reckoned *the realization of the Missionary thought of the Church* in giving to this Indian work a head and overseer. A Missionary Bishop in a heathen field is not simply the complement and climax of such a working force as the theory of the Church requires for the purposes of Evangelization. He is this in very deed; but he is much more than this. The Missionary Bishop becomes, in such a field, not only the master workman, but the official deviser of work for others. He becomes, by his very position, a source of attraction, drawing others around him. He becomes a centre of interest and a bond of union for those who are his fellow-laborers. He

becomes, in fine, the fully accredited channel of communication between the general Church and that portion of the vineyard which has been given him to supervise, of whose special wants he has the most intimate knowledge, and of which he can speak with all the weight of official authority.

The details of the work in his field—its present results and its hopeful prospects—will be set forth in the Second Annual Report of the Missionary Bishop of Niobrara, to be made at this session of the Board of Missions. The Commission cannot refrain from uttering their conviction that these results and prospects are largely due, under God, to that wise charity which the Church manifested in granting to this Indian Field a Missionary Bishop.

Milton Lightner.

The Commission have additional cause for gratitude in the all but entire exemption from loss, by death, which has been accorded to the working force in the field during the past year. Since their last Report, one only of the Mission staff—a devout native Catechist among the Chippewas at White Earth, Minnesota—has been removed from the scene of his labors. Milton Lightner, after months of suffering and gradual decline indeed by pulmonary disease, passed to his rest on the 22d of last May. At the time of his death he was a Candidate for the Ministry of the Church, for whose sacred duties he had been during a considerable period in course of preparation. His faithful and loving instructor, the Rev. Mr. Gilfillan, bears emphatic testimony to the thoroughly religious character of this Christian Chippewa. Speaking of his devotion to his work, Mr. Gillfillan says: “Even with failing health and a voice so husky that he could hardly be heard, and that only with a great effort, he yet maintained to the last his character as a Christian teacher, instructing those preparing for Baptism; meeting a few persons assembled in some house or sugar camp on the Lord’s Day and expounding to them the mighty truths of the Christian Faith. He was already looked up to by his fellow Indians as a teacher. ‘All Israel knew that Samuel was established to be a prophet of the Lord.’ Often a group of wild and roaming Indians heard from one of their own race, and in their own tongue, ‘the wonderful works of God.’”

“A few days before his death,” adds Mr. Gilfillan, “I administered to him the Holy Communion in company with his wife and one of his fellow-students. He received it thankfully and devoutly. . . . His was a truly Christian death, as his life had been a Christian life. Were there never another fruit of Indian Missions than one such redeemed soul as *Ka-ka-ge-ma-gan’s* it were an ample reward for all the money spent, and all the toil and pains that have been taken.”

INDIAN AGENCIES.

The number of Agencies assigned to the Commission has recently been increased by the addition of that at White Earth, Minnesota. In the case of the other Agencies, no changes have occurred since the last Report.

The Agencies at present under the care of the Commission, with the names of the Agents respectively, are as follows :

Ponka	Agency, Dakota,	C. P. Birkett.
Yankton	" " Rev. J. G. Gasmann.	
Crow Creek	" "	H. F. Livingston.
Cheyenne	" "	H. W. Bingham.
Red Cloud	" "	J. J. Saville.
Whetstone, or Spotted Tail	" "	E. A. Howard.
Shoshone and Bannock	" Wyoming, J. Irwin.	
White Earth	" Minnesota, Lewis Stowe.	

THE FIELD

entrusted by the Church to the charge of this Commission, remains the same in extent as at the time of their last Report. This field embraces the Oneidas in Wisconsin, the Chippewas in Minnesota, the Santee Sioux in Nebraska, the Dakotas in the Jurisdiction of Niobrara, and the Shoshones in Wyoming Territory. Among the latter, no educational or Missionary work, under the auspices of this Commission, has as yet been undertaken. The reason for this is probably to be found in the fact that the death of the late lamented Bishop Randall occurred so soon after his interesting visit to this Agency, and also in the fact that the many and arduous duties which devolved on his successor, Bishop Spaulding, immediately upon his consecration, prevented him from giving early attention to a section of his wide field so remote from the head-quarters of his Jurisdiction. Within the last few months, Bishop Spaulding has transferred the oversight of the Shoshones to the Missionary Bishop of Niobrara, by whom it has been accepted. The information respecting the Shoshones, which has been received by the Commission, leads them to entertain the opinion that this Indian Agency presents an inviting field for Christian effort. Although quite distant from Yankton Agency, it is probably less inaccessible from that point than from Denver; and the Missionary Bishop of Niobrara, whose official duty will lead him to visit the Red Cloud and Spotted Tail Agencies, will doubtless be able to strike westward from this part of his Jurisdiction, and thus, in his "journeyings often," reach and minister to this far off section of his scattered flock.

*The Missionaries, Catechists, Teachers, School and Mission Stations,
at present in the Indian Field, are indicated in the accompanying List.*

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

Church of Our Most Merciful Saviour.

Rev. Samuel D. Hinman.

Geo. W. Paypay (Native), Catechist.

A. D. Graham, " "

Mrs. S. D. Hinman.

Miss Emily J. West.

St. Mary's School.

Miss Clara M. Kerbach, House Mother.
Sister Mary Graves, Associate.

*Chapel of Our Blessed Redeemer,
East Bazile Creek.*

Rev. Dan'l. W. Hemans (Native). Presbyter.
Johnson Red Owl (Native), Catechist.

Chapel of the Holy Faith, Wapashaw Village.

John B. Wapaha (Native), Catechist.

Paul J. Manikiya " "

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

Rev. Luke C. Walker (Native), Deacon.

David Tatityopa (Native), Catechist.

Edward Ookiye, "

St. Paul's School. (Boys.)

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Walter S. Hall, Teacher.

Philip Deloria (Native), Teacher.

Mrs. M. E. Duigan, House Mother.

Mrs. W. A. Draper, Associate.

Emmanuel Hall. (Girls.)

Miss S. M. Robbins, House Mother.

Miss S. Fannie Campbell, Associate.

Miss Anna M. Baker, Associate.

Miss Amelia Ives, Associate.

Chapel of St. Philip the Deacon—White Swan.

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Matthew Leeds (Native), Catechist.

Chapel of the Holy Name—Choteau Creek.

Miss Louisa R. Buchanan, Teacher.

Baptiste Defou (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.

Salos P. Walker (Native), Catechist.

YANKTONNAIS MISSION—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

Christ Church—Upper Camp.

Rev. H. Burt.

Sister Anna Prichard.

Girls' School.

Sister Olive M. Roberts, House Mother.

Sister Sophie C. Pendleton, Associate.

Lower Camp.

Edward Ashley, Teacher.

George Quinn (Native), Catechist.

LOWER BRULE MISSION—P. O. address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon in charge.

Boys' School.

Miss Mary J. Leigh, House Mother.

Miss M. A. Hays, Associate.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

ONEIDA AGENCY—P. O. address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.

Mrs. Goodnough, Teacher.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

WHITE EARTH RESERVATION—

Rev. J. J. Enmegahbowh (Native), Presbyter.

Rev. J. A. Gilfillan, Presbyter.

Samuel Madison (Native), Catechist.

Charles Wright, " "

Gaas Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

AT MEUDOTA—

George St. Clair (Native), Catechist.

SCHOLARSHIPS IN THE INDIAN SCHOOLS.

Reference was made in the last Annual Report of the Commission to St. Paul's Training School for Indian Boys, which was then about to be established at Yankton Agency. This proposed School formed part of a general plan which the Missionary Bishop was preparing at the time to introduce as an element of the Christian work among the Indians. The plan itself was simply the adoption, amidst this heathen Race, of the method enjoined in Holy Scripture, of training up a child in the way

he should go. The mode whereby this is sought to be accomplished is by gathering Indian children, of both sexes, into boarding-schools, which are literally Christian households, and therein imparting to them such useful knowledge as will fit them for that state of life to which it shall please God to call them, and specially that knowledge which will make them wise unto salvation.

No difference of opinion could exist in relation to the principle involved in such a plan. In order, however, that it might become a practicable thing, Christian sympathy and co-operation were needed, to furnish the Scholarships (each costing \$60 per annum) by which alone the plan could be carried into effect. This desired help has been rendered, and in very encouraging degree. The Secretary of the Commission, in the many opportunities he has enjoyed, during the year, for presenting the Indian Mission work to Sunday-schools and congregations, has been much cheered by the practical interest manifested in this department. The number of Scholarships in the five schools now in operation in the Jurisdiction has steadily increased, having already reached an aggregate of between eighty and ninety. Individuals, families, Sunday-schools and parishes have identified themselves with this form of Christian beneficence. In cases not a few, the memory of loved ones departed has been associated with these Scholarships, thus perpetuating in such mode the loving work of a Christian disciple, or what, had God spared them, might perchance have become the loving work of those who went hence to be folded as the lambs of His pasture.

The Commission would again commend the feature of the work to which reference is now made, to the favorable regard of the members of a Communion, one of whose chief excellences it is to take care of the children.

The five Indian boarding-schools, already established, are located at the points herewith named :

ST. PAUL'S SCHOOL FOR BOYS,* YANKTON AGENCY.

ST. MARY'S SCHOOL FOR GIRLS, SANTEE AGENCY.

EMMANUEL HALL, FOR GIRLS, YANKTON AGENCY.

BOYS' AND GIRLS' SCHOOL, CROW CREEK AGENCY.

BOYS' SCHOOL, CHEYENNE AGENCY.

PUBLICATIONS.

During that portion of the year which forms the working period of the several Associations of Christian women interested in Indian Missions, the Secretary has continued to issue, at monthly intervals, Pamphlets relating to the Indian work. These are made up, for the most part, of

* The Training School for the Jurisdiction.

material fresh from the Mission Field of which he is in frequent receipt. Portions of this material gain access, through the Missionary Publications of the Board, to a considerable circle of intelligent readers. But a large number of persons in addition are reached by these occasional papers, distributed as they are through the Associations referred to, and thus circulated among their members and in the Parishes which those members represent.

Still another mode of distribution, which the Secretary has freely used, is that of sending copies of these Pamphlets direct from his office to persons in various part of the country.

The Commission are convinced of the usefulness of disseminating, in this form, information respecting the Mission work going on among the Indians. They are satisfied that many are thus made acquainted with what the Church is doing and endeavoring to do in this line of Christian enterprise, who by this knowledge are incited and helped on in the development and cultivation of a Missionary spirit which shall sooner or later embrace, in sympathetic and practical regard, every department of the great work of Evangelization.

Among the papers issued during the past year are two which deserve special notice, both because of their character, and because they were written by Christian Indians. Reference is here made to the *Testimony to the Love of Jesus* by the late Rev. Paul Mazakute, our first Dakota Presbyter, and to the record of the heathen and Christian life of *Nabunashkong* (a Chippewa Chief), by his friend and Pastor, the Rev. J. J. Enmegahbowh.

The opinion is ventured here that both these Papers, no matter in what age of the Church appearing, would be regarded as remarkable contributions to the annals of Christian Missions. They are deemed specially noteworthy now, in this country and generation, when so many are still found who show, by their outspoken utterances, that they are the children of those who neglected and despised the Indians, not regarding them as falling within the range of Christian effort. There are many others who, entertaining no decided feeling of hostility towards this Race, have little confidence in the attempts to accomplish an efficient Christian work among them, and still less faith in the ability of the Indian mind to grasp the fulness of the blessing of the Gospel of peace. To such, these Papers, if candidly considered, would be convincing witnesses in behalf of a juster opinion.

The Dakota League of Massachusetts, through whose contributions the expense of the first edition of one of these Pamphlets was defrayed, has recently furnished the means to enable the Secretary to send copies of the third edition of both Papers to a large number of Rectors of Parishes. The Commission express the hope that the brethren of the Clergy who receive these contributions to our Missionary Literature

will find incentive, in the record which they present, to give a God-speed and a helping hand to a work which is bearing such fruit as these Papers evidence.

In connection with this subject of Publications, the Commission take pleasure in announcing that they have recently issued a

MAP OF THE INDIAN RESERVATIONS.

The object of this map (which is the result of much care and labor on the part of the former Secretary, Col. E. C. Kemble), is to show the number and extent of those portions of country *reserved* by the General Government for the Indian Tribes. Much valuable information, in a condensed form, accompanies the map, in relation to the numbers and distribution of the Indians, and the educational and Missionary work carried on among them by various Christian bodies. The Missions of our own Church are clearly indicated, and statistics are given showing their present condition. It is believed that this map will be of much service, both in the case of those already interested in Christian work among the Indians, and of those who have no clear idea of the extent of the Mission field presented by this heathen people within the borders of our own land.

The map appears in the Indian Department of THE SPIRIT OF MISSIONS for October, and copies of it for separate distribution have also been provided.

ASSOCIATIONS OF CHRISTIAN WOMEN.

Special reference was made in the last Report to the active interest taken in the Indian work by several Leagues and Associations, which are connected with and form part of the WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS. That interest has been continued during the past year with loving vigor and with gratifying results.

The problem presented by such interest, on the part of large numbers of Christian women, in this department of the Church's Missions, is not difficult to solve. The thought of the wrongs and neglect, of which as a nation and a Church we have been so long suffering these Indian Tribes to be the victims; the knowledge that a real, Missionary work, marked already by substantial fruits and giving much promise for the future, is now in progress among considerable bodies of them; the consciousness that quite a number of their own Christian sisters have willingly offered themselves for work in the Indian field and are now earnestly engaged in this labor of love on the distant frontier: such considerations we might expect would have—as, we thank God, they are having—a powerful effect in begetting in the hearts of Christian women that practical sympathy which so many of them already are manifesting in behalf of the efforts for the temporal and spiritual improvement of the Indian race.

The Commission esteem it a privilege to put on record here the names

of the Associations in which, thus far, this sympathy has embodied itself in organic form. They are as follows :

THE DAKOTA LEAGUE OF MASSACHUSETTS.

THE INDIANS' HOPE ASSOCIATION OF PHILADELPHIA.

THE NIOBRARA LEAGUE OF NEW YORK.

THE PROVIDENCE INDIAN AID ASSOCIATION.

THE FAIRFIELD COUNTY INDIAN AID ASSOCIATION.

THE BALTIMORE INDIAN AID ASSOCIATION.

These Associations, as already stated, are all identified with and constitute portions of the *Woman's Auxiliary to the Board of Missions*. But entire liberty of action is a characteristic of each in its respective sphere, and hence the methods of work adopted by them are various, each one selecting for itself the plan whereby it can most effectually secure the desired object. The end aimed at by all, however, is the same, viz., the furnishing of means wherewith the Indian Commission are largely assisted in fulfilling their obligations to the laborers in the field, and the furnishing of liberal supplies of clothing and other useful articles, for distribution at the Mission Stations, and to the scholars in the Indian Schools. Thus in a two-fold way, which includes both the work and the workers, is efficient aid rendered by these Associations.

During the past year these Societies, already united by the bond of a common interest, have been drawn still more closely together, in a sort of intercommunion, by increased frequency of correspondence between their respective Secretaries, relating to the plans and methods of work in which the Associations are severally engaged. The knowledge thus gained by each, of what the Sister Societies are doing for an object which interests all, has been of no little value in stimulating and strengthening Christian sympathy.

SPECIAL MISSIONARY INTEREST.

The Commission feel that they are warranted in making a single remark just here in reference to what may be termed the expansive character of Missionary interest. While freely and gratefully acknowledging the very distinct manifestations of a warmth recently evolved in behalf of our Indian Mission work, they entertain and are bold to express the conviction that this warmth has already led and will continue to lead to a more decided practical interest in every other department of the general work. They would have been guided to such a conclusion by the simple *a priori* principles of Christian Ethics. But they are confirmed in this view by the testimony of those who are taking most active part in promoting our Indian Missions. It could not well be otherwise. Hearts touched by the SPIRIT of GOD, and constrained by the LOVE of CHRIST, to pray and labor specially for any one section of that humanity which His Blood has redeemed, cannot long shut out of their horizon of vision and of affectionate regard other large portions of a common brotherhood.

The Commission will be pardoned if they go on to give utterance, in this connection, to another thought which takes the form of an apprehension. It is in relation to the effect of disturbing, in any way, the currents of sympathy and interest which are now flowing in behalf of Indian Missions. The endeavor to divert this interest and sympathy into, or to combine them with, other channels, would, it is feared, seriously lessen one source of supply without materially increasing that of any other. Christian charity, it should be remembered, is not a thing that can be arbitrarily restrained or circumscribed by metes and bounds. It must be left, in a certain sense, free to devote itself to that line of action which appeals to it as needing its immediate and special ministries. Left to itself, its very nature will lead it to become gradually, and by a healthful expansion, more embracing in its reach. Any attempt to check its outflow in one direction, for the sake of other interests deemed of as much or greater importance, the Commission could not but regard as a hazardous experiment.

FINANCES.

Allusion has already been made to the fact that the aggregate of contributions for the Indian Mission work, since the last Report, has been, despite the financial depression of the year, such as to call for sincere thankfulness. The actual receipts, since October 1, 1873, from forty-one Dioceses and Missionary Jurisdictions, have been \$48,410 37, as indicated in the accompanying table.*

The Commission cannot but deeply regret that they have been unable

* RECEIPTS FOR THE INDIAN WORK FROM OCTOBER 1, 1873, TO SEPTEMBER 30, 1874.

Albany.....	\$ 880 35	Missouri.....	\$ 3 00
California.....	28 10	Nebraska.....	50
Central New York.....	245 75	Nevada.....	2 50
Central Pennsylvania.....	619 35	New Hampshire.....	86 89
China	15 00	New Jersey.....	1,584 89
Connecticut.....	2,626 59	New York.....	12,768 16
Delaware.....	207 14	Niobrara.....	14 60
Easton.....	99 97	North Carolina.....	62 42
France.....	25 00	Ohio.....	358 09
Georgia.....	51 25	Oregon.....	57 50
Illinois.....	97 27	Pennsylvania.....	8,839 76
Indiana.....	4 70	Pittsburgh.....	541 64
Iowa.....	91 80	Rhode Island.....	4,420 96
Kansas.....	26 00	South Carolina.....	52 39
Kentucky.....	35 40	Tennessee.....	6 75
Long Island.....	2,331 78	Texas.....	4 00
Louisiana.....	2 50	Vermont.....	30 70
Maine.....	4 25	Virginia.....	672 37
Maryland.....	2,573 22	Washington Territory....	6 00
Massachusetts	5,160 55	Western New York.....	411 83
Michigan.....	281 73	Wisconsin.....	22 16
Minnesota.....	21 75	Miscellaneous.....	3,038 81
Total.....			\$48,410 37

to provide for such an increase and development of the work as seemed not only needed but ready to be made in those parts of the Indian field where our Missions are already established. And yet they are profoundly thankful that they have been enabled to do what has been accomplished. The whole work now in progress is so arranged as to secure a systematic and economical outlay, such as heretofore has not been altogether possible to compass. In fact, the schedule of expenses in connection with one and that the largest division of the field—the Missionary Jurisdiction of Niobrara—has been on a basis which, it has been clearly proved, is quite inadequate to actual requirements. This discovery, the result of faithful trial, must lead to such a readjustment of appropriations, for the coming year, as will furnish to our work and workers there a more competent support.

NATURE OF THIS INDIAN FIELD.

In justice to themselves, and to that work which the Church has given them to supervise, the Commission desire to secure, on the part of those whom they represent, a clear recognition of *the peculiar nature of the field* with which they are put in charge. It is at present an essentially heathen field, where the Church, in carrying on Educational and Missionary work, cannot look for any pecuniary assistance from the people among whom she ministers. It is not a case where her benefactions are intended simply to supplement the aid received from those in whose behalf her Missions are prosecuted. The entire burden—if it be not wrong to call such service a burden—must be borne by the Christian body which is endeavoring to do the MASTER's work. It is an instance, pure and simple, where that MASTER's words are literally applicable: “The poor have the Gospel preached to them.” Hence, all the appliances required in carrying on such a strictly Mission work must be furnished by the same Christian charity that prompts the initiative of the merciful undertaking. The heralds of the Cross and the ministering women who are sent to such a field, must look to the Church that sends them, not only for moral support in the form of prayer and sympathy, but also for all things needful for the body. So, too, the Indian Clergy and the Indian Catechists—witnesses of the Love of CHRIST, living and moving among their own as yet heathen brethren—must be supported. Scholars in the Indian Schools, and Indian students preparing for the sacred Ministry, must be provided for. Mission Houses and Chapels in such a field must be built and sustained entirely by the free-will offerings of the faithful. In fine, all the requisite appliances for this merciful work must, for the present at least, be forthcoming from the Church which has inaugurated such an enterprise among a heathen people.

The Commission cannot but believe that the statement now presented, of the character and needs of this Indian Mission Field, will give rise to a feeling of surprise as well as gratitude that so much has been accom-

plished with the means at command, and will lead to a juster appreciation and a more liberal consideration of the claims of this Field upon the members of our Communion.

ENLARGEMENT.

The Commission are desirous that the friends of Indian Missions should have a distinct understanding of the principle which has guided them thus far in the ministration of the important trust committed to them. Let it be borne in mind that the Missionary operations in the Indian Field, for whose support this Commission are responsible, are carried on in those Reservations assigned to their charge by the Government and the Church. While, therefore, sympathizing in the *feeling* which many Christian hearts entertain—to have this work pushed in all directions where opportunities exist or may arise for introducing it—they are very decidedly of the opinion that the course of wisdom is, not to weaken and thus perchance waste our efforts by too great diffusion, but rather to strengthen those efforts and so give them greater force by judicious concentration. The Commission are firmly persuaded that more and more lasting good will in this way be effected. They give utterance to their mature judgment in this matter when they say that the strength of experience, and the strength of success, gained in the prosecution and accomplishment of a thorough work in one part of this wide Indian Field, will best enable the Church to go forth with confidence into other portions, in due time, and under distinct Providential leading.

THE ONEIDA MISSION, WISCONSIN,

which is under the charge of the Missionary Bishop of Niobrara, and at which he has lately made his third Visitation, will find mention in his Annual Report.

WHITE EARTH MISSION, MINNESOTA.

The work at this Mission, which remains under the charge of Bishop Whipple, has been carried on during the past year with increased vigor. At the time of the last Report of this Commission, the Rev. J. A. Gilfillan had recently entered upon the labors of his new field, having come to White Earth Reservation to assist the Native Presbyter, Rev. J. J. Enmegahbowh, in his arduous duties. Mr. Gilfillan engaged in the work with earnestness, devoting himself at once to the study of the language, and making such progress in the acquisition of this difficult Chippewa tongue as enabled him, within a few months, to take part in the Public Services at the Indian Chapel.

The testimony of these faithful Presbyters, in relation to the work at White Earth, has tended to cheer the Commission, and to confirm them—if confirmation were needed—as to the marked success with which the

Church, under God's blessing, is solving the problem of Indian susceptibility, not only to the attractiveness but to the transforming power of the Gospel of CHRIST. The evidence is very gratifying that these Chipewa Indians are getting more and more to understand and appreciate the blessings of that Godliness which has promise of the life that now is, and of that which is to come.

THE BISHOP WHIPPLE HOSPITAL

at White Earth, which was nearly completed at the date of the last Report, has been used during the year for the merciful purpose for which it was erected. Besides the ministrations rendered to the sick within its wards, a good service has been done by the Dispensary connected with the Hospital.

RELATION OF THE COMMISSION TO WHITE EARTH.

The reference now made to this part of the Indian Field, enables the Commission to take occasion to correct, as they are anxious to do, a misapprehension which they fear prevails as to the relation which they sustain to the work at White Earth Reservation. There seems to be an impression in the minds of many that the only portions of the field with which this Commission have been put in charge by the Church, and for the work in which they are providing, are those assigned to the care of the Missionary Bishop of Niobrara; and consequently that their relation to the White Earth Mission, if any, is merely nominal.

It is due therefore to themselves and to the already large obligations which they have assumed, to state frankly that the field, of which they have the oversight and for which they are bound to make pecuniary provision, includes the entire work at White Earth.

At an early period of their existence as a Commission, they cordially undertook the care of this important Mission. Within a period of little more than a year, they have nearly if not quite doubled the amount of their original appropriation to White Earth. The support of the two Presbyters who are laboring there, of the several Catechists who are preparing for the Holy Ministry, of the Christian women in charge of the Hospital, of the Hospital itself, is all furnished through this Indian Commission. They have felt it to be due to themselves and to the burden of responsibility which they have cheerfully assumed in this regard, that the Church should clearly understand the length and breadth of their obligations; and they make this statement in the confident expectation that the friends of this large and expanding Christian work will be influenced to more liberal offerings in its behalf by the facts which have now been presented.

STATUS OF THE INDIAN WORK.

At the meeting of the Board of Missions in October, 1873, the following Resolution was adopted :

Resolved, That so much of the Report of the Committee on the Report of the Indian Commission as refers to the change of the "Status" of the Indian Missionary work of the Church, be referred to the Executive Committee of the Indian Commission for consideration and report to the next annual meeting of this Board.

The important matter, to which reference is made in this Resolution, has been the subject of informal conference on the part of members of the Executive Committee ; but, for various reasons, the Commission are not prepared to present a Report.

CONCLUSION.

The Commission enter upon another year of duty with an earnest desire to prosecute with increased efficiency the special work entrusted to their charge. The field of Missionary operation, of which they have the oversight, is growing month by month in interest and adding fresh incentive to Christian endeavor. Thousands of Indians, who, but a few years ago, were inaccessible to civilizing and Christian influences, are now brought within reach of Gospel ministrations. Impressed with a sense of the ripeness of this Missionary field, the Indian Comission are moved to call upon the Church for additional laborers, and an increase of offerings, to enable them to meet more fully the demands which the development of the work is making upon them.

By order and in behalf of the Indian Commission,

R. C. ROGERS,

Secretary and General Agent.

October 1, 1874.

APPENDIX.

ONEIDA MISSION.

Statistics for the year 1873-'74.

Baptisms:	
Infant.....	40
Adult.....	3
Total.....	43
Confirmed.....	18
Marriages.....	9
Burials.....	20
Offerings in Church.....	\$390 45
Raised by cutting logs.....	87 57
Total Cash.....	\$478 02
Appropriations:	
New church building fund.....	\$152 21
Minister.....	196 72
Missions and outside parish.....	70 42
Parochial Expenses.....	58 67
	\$478 02

SANTEE MISSION.

Report for three years, ending Sept. 15, 1874.

Baptisms:	
Infant.....	156
Adult.....	17
Total.....	173
Confirmed.....	85
Communicants.....	287
Burials.....	105
Marriages.....	27

SANTEE RESERVE.

SUMMARY.

Population.....	782
Communicants.....	287
Clergy.....	2
Candidates for Holy Orders.....	2
Church of Our Most Merciful Saviour.....	Santee Agency.
Chapel of Our Blessed Redeemer.....	Bazille Creek.
Chapel of the Holy Faith.....	Wapashaw Village.
Catechists of the Mission.....	5

REPORT OF THE YANKTON MISSION.

Number of Stations on the Reserve, 4.

CHURCH OF THE HOLY FELLOWSHIP, YANKTON AGENCY.

Baptisms:	<i>Ad.</i>	<i>Inf.</i>	<i>No.</i>
Since last General Convention.....	45	55	100
Since Aug. 1, 1873.....	15	24	39
Received from other bodies in three years.....			30
" " " " the past year.....			13

Confirmations.			
Since last General Convention.....	.....	.....	83
Communicants.....	.....	.....	74
Marriages:			
Since last General Convention .....	.....	.....	18
Since Aug. 1, 1873.....	.....	.....	3
Deaths:			
Since last General Convention .....	.....	.....	32
Since Aug. 1, 1873.....	.....	.....	23

CHAPEL OF THE HOLY NAME, CHOTEAU CREEK.

	<i>Ad.</i>	<i>Inf.</i>	<i>No.</i>
Baptisms:			
Since last General Convention	41	44	85
Since Aug. 1, 1873.....	.....	8	8
Confirmed:			
Since last General Convention.....	.....	.....	12
Communicants.....	.....	.....	20
Marriages:			
Since last General Convention.....	.....	.....	5
Since Aug. 1, 1873 .....	.....	.....	1
Deaths—not reported.			

CHAPEL OF ST. PHILIP THE DEACON, SWAN'S CAMP.

	<i>Ad.</i>	<i>Inf.</i>	<i>No.</i>
Baptisms:			
Since last General Convention.....	89	80	169
Since Aug. 1, 1873.....	7	30	37
Received from other bodies.....	.....	.....	2
Confirmations:			
Since last General Convention.....	.....	.....	10
Communicants.....	.....	.....	10
Marriages:			
Since last General Convention.....	.....	.....	2
Deaths.....			

CHAPEL OF THE HOLY COMFORTER, POINT OF THE TIMBER.

Services have been maintained since Jan., 1874.

SUMMARY.

Clergy:			
Presbyters.....	.....	.....	3
Deacons.....	.....	.....	1
Catechists.....	.....	.....	5
Church Buildings:			
Holy Fellowship.....	.....	.....	Agency.
Holy Name.....	.....	.....	Choteau Creek.
St. Philip, the Deacon.....	.....	.....	Swan's Camp.
Holy Comforter.....	.....	.....	Point of the Timber.
Baptisms :			
Since beginning, Oct., 1869.....	.....	.....	492
Since last General Convention.....	.....	.....	354
Since Aug. 1, 1873.....	.....	.....	84
Received from other bodies.....	.....	.....	37
Confirmations:			
Since beginning.....	.....	.....	142
Since last General Convention.....	.....	.....	105
Communicants:			
Whole number of Indian Communicants from beginning.....	.....	.....	113
Marriages :			
Since beginning of Mission.....	.....	.....	32
Since last General Convention.....	.....	.....	26
Since Aug. 1, 1873.....	.....	.....	4

Burials:

Since beginning.....	51
Since last General Convention.....	41
Since Aug. 1, 1873.....	28

Contributions to various objects:

Since last General Convention.....	\$230	65
Since Aug. 1, 1873.....	94	19

CHEYENNE AGENCY MISSION.*Statistics for the year 1873-'74.*

Baptisms—Infant, White, 2; Half-breed, 3; Indian, 1.

Burials—White, 2; Half-breed, 1; Indian, 2.

Marriages, Half-breed, 2.

WHITE EARTH MISSION, MINNESOTA.

REV. J. J. ENMEEAHBOWH, REV. J. A. GILFILLAN, Presbyters in Charge.

CHURCH OF ST. COLUMBA.

Statistics for the year ending Oct. 2, 1874.

Number of families connected with the Church.....	87
" Souls.....	700

Baptisms—

Adult.....	28
Infant.....	35
Total.....	— 63

Confirmed.....	45
Communicants, present number.....	172

" added during the year.....	35
Marriages.....	18

Burials.....	48
Offerings during the year.....	\$165 00

Total number of persons baptized in the Episcopal Church on White Earth Reservation.....	357
<i>Statistics of Bishop Whipple Hospital, White Earth, from opening in Jan., 1874, to Oct. 2, 1874.</i>	

Prescriptions.....	830
Visits made outside the Hospital.....	89
Number of patients treated in Hospital.....	68
Deaths.....	5
Present number of patients.....	8
Number of relatives who have staid some time with patients but not been sick	39

J. A. GILFILLAN.

WHITE EARTH, Minn., Oct. 2, 1874.

MISSION AT MENDOTA.**Baptisms—**

Adult.....	5
Infant.....	4
Total.....	— 9

Confirmations.....	8
Communicants.....	20
Number of souls.....	100

